

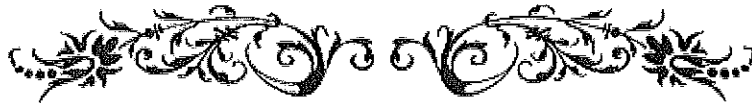


Sunday, February 19, 2017

Sunday of the Last Judgement (Meat Fare)

Tone 2

Eothinon 2



**KONTAKION FOR SUNDAY OF LAST JUDGMENT IN TONE ONE**

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

**THE EPISTLE**

*The Lord is my strength and my praise.*

*The Lord chastising hath chastised me, but He hath not delivered me over to death.*

**The Reading from the First Epistle of St. Paul to the Corinthians (8: 8– 9:2)**

Brethren, food will not commend us to God. We are no worse off if we do not eat, and no better off if we do. Only take care, lest this liberty of yours somehow become a stumbling block to the weak. For if any one sees you—a man of knowledge—at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died. Thus, sinning against your brethren and wounding their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of my brother's falling, I will never eat meat, lest I cause my brother to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord? If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

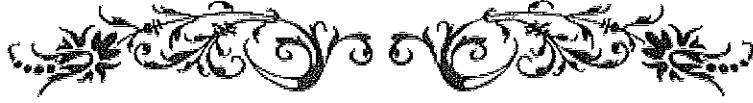


الأحد 19 شباط 2017

أحد الدينونة (مرفع اللحم)

الإيوثينا الثانية

اللحن الثاني



قنداق أحد مرفع اللحم باللحن الأول

إذا أُنيت يا الله على الأرض بمجدٍ، ترتعدُ منك البرايا بأسرها، ونهرُ النار يجري أمامَ المنبرِ، والكتبُ تفتخُ والأفكارُ تشهَرُ. فنَجِّني من النار التي لا تُطفأُ، وأهِّلني للوقوف عن يمينك، أيُّها الدَيَّانُ العادلُ.

الرسالة

قوّتي وتسبحتي الرَّب. أدبًا أدبني الرب وإلى الموت لم يسلمني

فصل من رسالة القديس بولس الرسول الأولى إلى أهل كورنثوس. (8: 8-9: 2)

يا إخوة ان الطعام لا يُقَرِّبنا إلى الله، لأننا إن أكلنا لا نزيد وإن لم نأكل لا ننقص. ولكن انظروا أن لا يكون سلطانكم هذا معثرة للضعفاء، لأنه إن رآك أحدٌ، يا من له العلم، مثكنا في بيت الأوثان، أفلا يتقوى ضميره وهو ضعيفٌ على أكل ذبائح الأوثان، فيهلك بسبب علمك الأخ الضعيف الذي مات المسيح لأجله. وهكذا إذ تُخطئون إلى الإخوة وتجرحون ضيائهم وهي ضعيفة إنما تُخطئون إلى المسيح. فلذلك إن كان الطعام يُشكِّكُ أخي فلا آكل لحما إلى الأبد لئلا أشكِّك أخي. ألسْتُ أنا رسولا؟ ألسْتُ أنا حرا؟ أما رأيتُ يسوع المسيح ربنا؟ ألستم أنتم عملي في الرب؟ وإن لم أكن رسولا إلى آخرين فإنني رسول إليكم، لأن خاتم رسالتي هو أنتم في الرب.

## **The Holy Gospel**

### **The Reading from the Holy Gospel according to St. Matthew. (25: 31-46)**

The Lord said, "When the Son of man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. Before Him will be gathered all the nations, and He will separate them one from another as a shepherd separates the sheep from the goats, and He will place the sheep at His right hand, but the goats at the left. Then the King will say to those at His right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me, I was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.' Then the righteous will answer Him, 'Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me.' Then He will say to those at his left hand, 'Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink, I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to Thee?' Then He will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to Me.' And they will go away into eternal punishment, but the righteous into eternal life."

*Glory to Thee, O Lord, Glory to Thee!*

## الإنجيل المقدس

### فصل شريف من بشارة القديس متى البشير والتلميذ الطاهر

(25: 31 – 46)

قال الرب: متى جاء ابن البشر في مجده وجميع الملائكة القديسين معه، حينئذ يجلس على عرش مجده، وتُجمع إليه كل الأمم، فيُميز بعضهم من بعض كما يميز الراعي الخراف من الجداء، ويقيم الخراف عن يمينه والجداء عن يساره. حينئذ يقول الملك للذين عن يمينه: تعالوا يا مباركي أبي رثوا الملك المعد لكم منذ إنشاء العالم لأنني جعت فأطعمتموني وعطشت فسقيتموني وكنت غريبا فأوثمتوني وعريانا فكسوتوني ومريضا فعدتموني ومحبوسا فأنتم إلي. حينئذ يجيبه الصديقون قائلين: يا رب متى رأيناك جائعا فأطعمناك أو عطشان فسقيناك، ومتى رأيناك غريبا فأوثمتناك أو عريانا فكسوتناك، ومتى رأيناك مريضا أو محبوسا فأنتنا إليك؟ فيجيب الملك ويقول لهم: الحق أقول لكم بما أنكم فعلتم ذلك بأحد إخوتي هؤلاء الصغار فبي فعلتموه. حينئذ يقول أيضا للذين عن يساره: اذهبوا عني يا ملاعين إلى النار الأبدية المعدة لإبليس وملائكته، لأنني جعت فلم تطعموني وعطشت فلم تسقوني وكنت غريبا فلم تؤووني وعريانا فلم تكسوني ومريضا ومحبوسا فلم تزوروني. حينئذ يجيبونه هم أيضا قائلين: يا رب متى رأيناك جائعا أو عطشان أو غريبا أو عريانا أو مريضا أو محبوسا ولم نخدمك؟ حينئذ يجيبهم قائلا: الحق أقول لكم بما أنكم لم تفعلوا ذلك هؤلاء الصغار فبي لم تفعلوه. فيذهب هؤلاء إلى العذاب الأبدية، والصديقون إلى الحياة الأبدية.

المجد لك يا رب المجد لك!

## **Announcements**

### **The Epistle of St. Paul to the Galatians**

The Fellowship of St. John the Divine is organizing a series of Bible Studies on the Epistle to the Galatians. Everyone is welcome to join these bible studies. Third session, this Tuesday, February 21<sup>st</sup> at 7.30 pm: **Galatians 3.**

### **St. Elias Cathedral's Lenten Food Collection**

*A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another. (John 13:34-35)*

During this Lenten season, our Cathedral will be collecting 'non-perishable' food items from parishioners for those who are in need. Items can be dropped off in the Church Hall (basement). Should you have any further questions please contact the Cathedral Office at (613) 738-2222 or by email at [info@steliascathedral.com](mailto:info@steliascathedral.com), God bless your contributions!

### **Upcoming Services**

| <b>Service</b>   | <b>Date</b>                         | <b>Time</b> |
|--|-------------------------------------|-------------|
| <b>1<sup>st</sup> &amp; 2<sup>nd</sup> finding of the head of St. John the Baptist</b> |                                     |             |
| Matins   | Friday, February 24 <sup>th</sup>   | 8.45 am     |
| Divine Liturgy   |                                     | 10.00 am    |
| <b>Forgiveness Sunday (Cheese Fare)</b>  |                                     |             |
| Great Vespers  | Saturday, February 25 <sup>th</sup> | 6.00 pm     |
| Great Matins   | Sunday, February 26 <sup>th</sup>   | 8.45 am     |
| Divine Liturgy   |                                     | 10.00 am    |
| Forgiveness Vespers  |                                     | 6.00 pm     |

### **Memorial This Sunday, February 19<sup>th</sup>, 2017**

† Two week memorial service for Rose (Azzam) Laham on Sunday February 19th 2017 offered by her son Osama Laham and his family, her son Shadi, her sister Lourance (wife of the late Georges Said) and daughter Sara, her niece Madonna Azzam of Ottawa and her husband Joseph Laham and daughter Manal, her brothers Sleiman and Souhail Azzam and their families and her sister Salwa Azzam (wife of Fares Rizk) and her family of Lebanon.

*Please join the family for a coffee hour following the Divine Liturgy.*

**May Her Memory be Eternal!**

### **Memorial Next Sunday, February 26<sup>th</sup>, 2017**

† 2 weeks memorial for George Abi Abdallah who passed away in Lebanon. Offered by his son Paul and his family.

**May His Memory be Eternal!**

# اعطوا المحبة

المتروبوليت جورج خضر

تقف في رهبة كبيرة أمام إنجيل اليوم وقد شاءت الكنيسة أن تُعدنا به للدخول في صيام مبارك نمارسه في محبة واطاعة، والناس سيقفون أمام المسيح، وسوف تسطع محبته كاملة لامعة ولكنها صدّاعة. سوف تكون محبة المسيح جذابة للذين أحبوا الفقر وأحبوا الإنسان، وسوف تكون كاسرة هدامة للذين لم يحبوا أحاهم الإنسان.

محبته المسيح إذا انكشفت للخطاة، المتوغلين في خطاياهم، المحبين لمعاصيهم، سوف تحرقهم وتفتنهم لأنهم هم أرادوا أن يحرقوا أنفسهم بالماثم التي ألقوها والتي أرادوها معشّشة في نفوسهم، مسيطرة عليهم.

سوف نمثل أمام وجهه الكريم، وسوف نمثل مسحورين بجمال هذا الوجه إن سلطنا أنواره علينا منذ الآن، أي إن دنا أنفسنا الآن، وإن جعلناه هو الصديق المحب الحبيب، وإن كنا معه في إلفة ووُدّ، إذ ذاك يرفع عنا الدينونة ليضمنا إلى صدره الأبوي. ولكن إن أردنا هنا أن نتعبد لأنفسنا وأن نحب ذواتنا على الفقراء، عندئذ نكون قد دنا أنفسنا. الله لا يدين ولكن الحقيقة تدين، الحقيقة سوف تظهر كاملة وسوف تُعزى ونشاهد أنفسنا إثمًا عُشراء الله أو أعداء الله، ولذلك لنا منذ الآن أن ندخل في هذه المعاشرة الحلوة الطيبة حتى لا نكون معادين.

على ماذا ندان؟ ماذا سيتكشف منا عند ذلك؟ كلمة واحدة قالها يسوع: إن أحببتم المحتاجين تكونوا قد أحببتموني، وإن نسيتموهم أو لم تبصروهم تكونوا قد نسيتموني. ماذا نفعل الآن في الدنيا؟ شيئًا واحدًا فتناكًا ففعله: المريض لا نراه، والسجين لا نراه، والفقير لا نراه...

لذلك سوف يحاكمنا المسيح لأننا لم نبصر، لأننا لم نر الفقراء حيث هم، لم نر المريض مرميا على سرير المرض، ولم نر الجاهل يفتك فيه الجهل، ولم نبصر الخاطيء، وبقينا مرتاحين. «ويل للمستريحين في صهيون وللمطمئنين» (عاموس ٦: ١). هكذا قال الأنبياء: كل فقير سوف يطلب منا، كل مريض وكل محتاج. فالناس في وحدة وهم بحاجة إلى الحب. كلهم محرومون محبة وحناننا. الإنسان الذي لا يرى الحنان من حوله يحيا في عزلة رهيبية. كل إنسان يعيش في عزلة، كل إنسان وحده.

المؤمن ليس فقط من يلتفت إلى الله، فالله ليس بحاجة اليانا. نصلي ليس لأنه بحاجة، لكن لترحم نحن، لنستفيد من حوار تقيمه معه. نريد الصلاة لكي يروّضنا الله على الحب. الله ليس بحاجة إلى الدعاء، نحن بحاجة إلى الدعاء.

ولكن، إن التفتنا إلى وجهه الله، يردنا وجهه إلى وجوه الناس. فالله يريدنا أن نكون مع الناس، ويريدنا في الدرجة الأولى أن نجعل الإنسان الوحيد المعزول ألا يحس بعزله. هذه خبرة لنا جميعًا. ليس من إنسان يُحب بقدر كاف، ولهذا أعطوا وتدققوا. أعطوا كل يوم ساعات من الحب للناس الذين من حولكم حتى لا يعيشوا محرومين. وعندئذ لن يدينكم الله بل يرفعكم أمام وجهه فوق كل شيء، ويضمكم إلى صدره.

# Sunday of The Last Judgement (Meatfare Sunday)

*Source: [www.goarch.org](http://www.goarch.org)*

## Introduction

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The Sunday of the Last Judgment is the third Sunday of a three-week period prior to the commencement of Great Lent. During this time, the services of the Church have begun to include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. On this day, focus is placed on the future judgment of all persons who will stand before the throne of God when Christ returns in His glory.

## Biblical Story

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The commemoration for this Sunday is taken from the parable of our Lord Jesus Christ concerning his Second Coming and the Last Judgment of all, both the living and the dead. In Matthew 25:31-46, Christ speaks about what will happen at this specific point in time when He will “come in His glory, and all the holy angels with Him” (v. 31).

At His coming, “He will sit on the throne of His glory,” and all of the nations will be gathered before Him. He will separate them “as a shepherd divides his sheep from the goats” (v. 32). The sheep will be placed on His right hand, and the goats on the left.

To the sheep, He will say “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (vv. 33-34)

This kingdom is offered to the sheep because of their compassion and service to those in need. Jesus says, “...for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

The sheep, who are the righteous chosen for the kingdom, will ask how this could be so. They will ask Jesus when was He hungry or thirsty, a stranger, naked, and in prison. He will answer them by saying, “Assuredly, I say to you, inasmuch as you did it to the least of these My brethren, you did it to me” (vv. 35-40).

Christ the King, seated on His throne of judgment, will then turn to the goats on His left and say, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (v. 41). He will condemn them because they did not feed Him when He was hungry, give Him drink when He was thirsty, take Him in

when He was a stranger, clothe Him when He was naked, visit Him when He was sick or in prison.

The goats will ask the Lord, "When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?" Then He will answer them saying, "Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me" (vv. 42-45).

Jesus concludes His words on the Last Judgment by stating that those on the left "will go away into everlasting punishment, but the righteous into eternal life" (v. 46).

On the past two Sundays of this pre-Lenten period, the focus was placed on God's patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come as our Judge. Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes.

This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come, a theme that is also the focus of the first three days of Holy Week. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves.

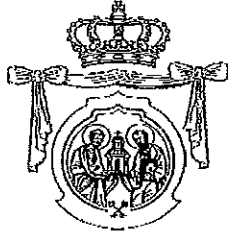
Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love—not a mere humanitarian concern for abstract justice and the anonymous "poor," but concrete and personal love for the human person—the specific persons that we encounter each day in our lives.

Christian love is the "possible impossibility" to see Christ in another person, whoever he or she is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a "good deed" or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.

The parable of the Last Judgment is about Christian love. Not all of us are called to work for "humanity," yet each one of us has received the gift and the grace of Christ's love. We know that all persons ultimately need this personal love—the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that people are in prison and are sick and thirsty and hungry because that personal love has been denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged.



His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE**  
OF NORTH AMERICA

Great Fast, 2017

**TO BE READ FROM THE PULPIT AND PRINTED IN THE BULLETIN**

*Let those of us who have wisely finished the course of fasting and who celebrate with love the beginning of the suffering of the Passion of the Lord, let us all, my brothers, zealously imitate the purity of self-controlled Joseph; Let us fear the sterility of the fig tree; Let us dry up through almsgiving the sweetness of passion. In order that we may joyously anticipate the Resurrection, let us procure like myrrh pardon from on high because the eye that never sleeps observes all things.*

---St Romanos the Melodist

Beloved in the Lord:

Blessings and greetings in the name of our Lord, God, and Savior Jesus Christ. I pray that you and your families are enjoying good health as we prepare to begin another Lenten journey that culminates in the death and resurrection of our Lord.

As we begin our journey to Pascha, we enter into a time of increased prayer, fasting, and almsgiving. To that end, we write to you today to usher in a program that has become synonymous with this holy period, the *Food for Hungry Program*. This program, under the guidance of Miss Robin Nicholas, has helped countless numbers of people for decades. What I love about this program is that much of the money that is raised comes from the pennies, nickels, and dimes of the faithful adults and children of our parishes. It is amazing to think how our spare change can add up to so much!

As we begin a new fast, let us continue to strive to help those in need. As we abstain from foods and curtail our eating habits, let us set aside the extra money we would have spent on food and give it to the poor; this will make our fasting complete. As we increase our prayer, both private and in the Church, let us set aside those extra dollars we would have spent at the movies, going out with our friends, socializing, etc.; this will help put our prayer into action. As we strive to control our passions, let us help those whose only passion is to have a small meal to eat, a glass of clean water to drink, or a warm place to rest; this will enable us to see Christ in these, the least of our brethren.

Wishing you all a fruitful and spiritually rewarding fast, I remain,

Your Father in Christ,

A handwritten signature in black ink that reads "Metropolitan Joseph". The signature is written in a cursive style with a long horizontal flourish at the end.

+JOSEPH

Archbishop of New York and Metropolitan of all North America

*"The disciples were first called Christians in Antioch" (Acts 11: 26)*

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# CHILD-FRIENDLY SPACES GIVE SYRIAN YOUTH A PLACE TO DREAM

In May 2016, IOCC and the Department of Ecumenical Relations and Development (DERD) of the Greek Orthodox Patriarchate of Antioch and All the East launched *Dream* in Al-Hassekah Governorate, Syria. *Dream* provides safe venues for homeless, orphaned, disabled and displaced children to receive psychosocial support. The children learn life skills such as personal care and hygiene, problem-solving and nonviolent communication, as well as how to express their feelings, nurture their self-esteem and respond to challenging social situations.

To reinforce these lessons, parents and caretakers are also educated in child protection, child psychology and motivational practices. Skills are taught in a fun and engaging way through theater, sports matches, games, art and other interactive sessions that take place over the course of three months.

*Dream* has impacted the lives of nearly 500 children and more than 200 mothers, in addition to hundreds more who have participated in recreational events and open days organized by the *Dream* team. The team includes volunteer facilitators trained in child development and therapeutic interventions. The program is supervised by a psychiatrist who follows up with the children's activities and escalates cases requiring specialized psychosocial support.

*Dream* is part of ongoing work to deliver life-saving humanitarian aid to Syria's war-weary people. Since February 2012, IOCC programs have touched the lives of more than three million people inside of Syria affected by the crisis, as well as displaced persons and refugees in Jordan, Lebanon, Iraq, Greece, Serbia, Romania and Armenia.

## IOCC'S RESPONSE TO THE CRISIS IN SYRIA

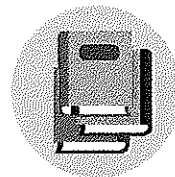
### The Need:

- 13.5 million people in need of humanitarian assistance
- 4.9 million trapped in highly-threatening situations
- More than 1 million displaced in shelters, camps or makeshift settlements
- 500,000 of these displaced are children or infants

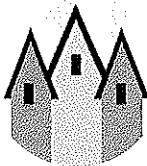
### Our Work:



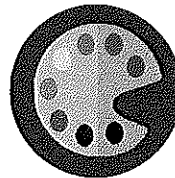
Dry food, infant care kits, clothing, bedding, blankets, mattresses and other provisions



School uniforms, school renovations, access to remedial classes and school kits



Housing assistance, repairs and renovations



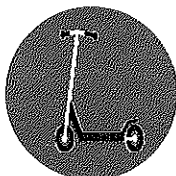
Art and music therapy, stress management and trauma counseling



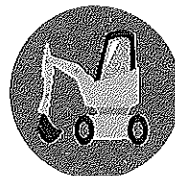
Essential medicines and life-saving surgeries



Clean water and sanitation facilities to curb the spread of disease



Child-friendly spaces, pre- and post-natal care and nutrition and psychosocial counseling



Cash-for-Work programs to rebuild communities and offer jobs and income to families

*St. Elias Antiochian Orthodox Cathedral*

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**The Most Rev. Metropolitan JOSEPH**

*Primate of the Antiochian Archdiocese of North America*

**The Right Rev. Bishop ALEXANDER**

*Bishop of Ottawa, Eastern Canada and Upstate New York*

**The Very Rev. Father Ghattas Hajal**

*Archpriest and Dean of the Cathedral*

**The Rev. Father Nektarios Najjar**

*Assistant Pastor*